

44
FORTY FOUR
QUERIES

Propounded to all the
Clergy-Men of the LITURGY,

B Y

One whom they trained up in, and according to the best
things set forth in the Book of

COMMON-PRAYER.

Concerning the which these Queries are, for the satisfy-
ing of the unsatisfied, and for the uniting and preserving
of peace among the People.

Wherein also, first are shewed eleven Reasons why these
Queries are proposed.

Written by one that hath learned (as he was taught) To forsake
the Devil, and all his works, the vanities of the wicked world, to
hold the true Christian-Faith, & to keep God's holy Will and
Commandments, and walk in the same all the days of his life.

For the which only, and for no other Cause, he having suffered se-
veral cruel, long close Imprisonments, Cold, and Nakedness,
with many Stripes, and divers other Abuses, Hardships and
Dangers, for the space of five years, by such Rulers, and under
such Powers, as denied the Common-Prayer; and doth like-
wise now suffer as [or more] unjustly by such Rulers, and un-
der such Powers, as do again own, and profess the Common-
Prayer, which teacheth to hurt no body by word or deed;
and therefore doth he leave it unto those, to consider what
reason or equity it is he should suffer now by them also, only
for professing and practising the chiefest things which they
themselves (or them of their own way) did teach him, and
bind him to observe.

Humphrey Smith.

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February 6, 1937

To all, and every of the Clergy-men of
the LYTURGIE, these.

Upon these good Grounds, and just Causes, and
weighty Reasons, are these following things
(with integrity of heart) propounded unto you.

I. **B**Ecause your manner and way of
Worship, and practise in many
things, hath been these twenty
years by many zealous persons
very much questioned; who
ought to be satisfied, or ~~am~~ by
sound Arguments and Doctrine,
and words of Scripture-Truth;
or else a true reconciliation in
the hearts and minds of both, cannot easily be.

2dly. Because it is most agreeable to the Law of God, and
most according to the Commands of Christ, and doth most
suite with the Doctrine and Practise of the Apostles, and is
professed even by you in the Book of Common-Prayer, *To
love thy neighbour as thyself, and not hurt the body of any man
by word or deed; to love enemies, to do good unto all, and to con-
vince gain-sayers with sound Doctrine, and words that cannot
be condemned;* Rather than to inflict great punishments
upon mens bodies, and forfeitures of outward goods, be-
cause of a principle in the inward mind, which is not re-
moved thereby.

3dly. Because that Heresie is first occasioned by the De-
vil, whereby the mind is mistaken, or mis-lead, and then
prompt on in the same by a spiritual Motion, which work-
eth in the spiritual Wickedness, which is of another Nature
and Being than the visible body (simply considered) in
which it acts, or than the outward goods.

And therefore the Power of God, and the Spiritual Weapons, and the continual exercise thereof, is to stop, overcome, and remove that, which the taking away of carnal goods, and casting into carnal prisons (neither yet a carnal Commandment it self) can do.

4thly. Because it is no less than the duty of a true Minister, to render an accompt of the hope that is in him, unto him that asketh.

5thly. Because twenty years ago there was no such a necessity of inquiring into those things, as now there is; forasmuch as then your way was going down, and now coming up again; and that then there were not so many unsatisfied so much about such things, as now there are.

6thly. Because divers things and opinions in the minds of many, hath within these twenty years, been more largely contended about, and opened, both in open Conference, Disputes, Writing, Print and Practice, than in some ages before, whereby in twenty years time, you might be learned therein, and so know the better how (now) to return the more readier Answer thereunto.

7thly. Because now you are (as it were) upheld under both Arms, (with Law on the one side, and armed men on the other) that so you need not be afraid, but may with more boldness answer to such things, than in the late years, when the powers of men ruled so much over you that you durst not so openly contend for your Faith, nor answer such things, nor manifest and practise your Principles, as we do ours now in bonds under you.

And again, as in respect of my own particular, and so in the behalf of others truly with me concerned in the same.

1. **B**Ecause that I was taught, educated, and trained up in the very same things, which you practise and profess, and which yet among you your selves stand in force.

2dly. Because I now suffer Bonds this day as an Heretick, or as a Seditioner, (as the Mittern is saith) who have to this very day, with the help of God's special Grace, more & more endeavoured

endeavoured, and come to lead my life, and regulate my words, ways and duty towards God and man, according to the best, most weighry, and chiefeſt things ſet forth in the Common-Prayer, according as I was by ſome of your own called Epilcopal Divines, trained up, and without which they would not receive me into communion with them; at which time I was by one of them encouraged (as by others at other times) to preſs on further, commending me for what I was then already come unto.

3dly. Becauſe that ever ſince that time, unto this day, I have been preſſing forward, and was never caſt out from among them for ſo doing, (nor any thing elſe) as by any way of Excommunication, or any known Order or Rule uſed or owned by them; neither yet hath any one of them come to admoniſh me (from preſſing forward) ſince that, to this day; neither can they well juſtifie rejecting of me, until after the ſecond admonition, if they could prove I was an Heretick, *Tit. 3. 10.*

4thly. Becauſe they did not tell me, neither did I ever learn out of the Common-Prayer, nor read in the holy Scriptures, That a man might perſevere too much, or too far in the way of holineſs; or walk too much with God, or to be too much mortified, or leave ſin too much, or be too holy, or too circumſpect, or too juſt, or too upright, or too faithful to God and man, and walk and ſpeak too much according to the Scriptures; or be too innocent, or too harmleſs, or be too much conformable to the Image of Chriſt, or be too much like unto Him, or too much cleaſed by his Blood from all Sin whilſt in this world, or walk too much in God's Commandments all the days of man's life.

The

The Queries propounded to you, are these.

* Seeing **W**Hether the late Reformers and Composers of the
in that Rites and Ceremonies in the Book of Common-Prayer,
(before were not themselves for Liberty of Conscience?

the Com-
mon Pray-
er) which

If not, How are their own words true *?

sheweth why some Ceremonies are abolished, and some retained, they say, These things
were taken away which were most abused, and did burthen the Conscience.

If they were, Whether those that profess the *Common-Prayer*, and are against *Liberty of Conscience*, are not contrary to them? Like those who profess *Scripture*, and are contrary to that *Spirit* by which they were given.

2. Whether those who profess the *Common-Prayer*, and prescribe things to those whom they own not as their own people, but persecute them as Hereticks, and do think it not convenient, neither will allow every people who are not their own, or one with them in Worship, to use such things as they shall think best, to the setting forth of God's honor and glory, and to the reducing the people to a most perfect and holy living, &c. be not contrary to them that reformed the Book of *Common-Prayer*?

Seeing they said, *We condemn no other Nation, nor prescribe any thing but to our own people only; for we think it convenient that every Country, (and if so, then, consequently every People) should use such Ceremonies as they think best, to the setting forth of God's honor and glory, and to the reducing the people to a most perfect and godly living, without Error or Superstition.*

See the
latter end
of that a-
bove said. 3. Whether those that now profess the *Ceremonies*, and will not have other things put away, than they who reformed it, be not therein contrary unto them, and to their Order, who said, *They should put away other things which from time*

time to time they perceived to be most abused? And whether they did not order, that not onely abuses, and the things themselves that were abused, should be put away, and not only the things which they had put away because they were abused, but likewise other things which from time to time they perceived to be most abused? And so whether these now that would have no other things put away but what they did, be not worse then them, and contrary to their order mentioned in the Margent.

4. Whether that *Confession* and *Repentance*, in that begining with the words of *Almighty and most merciful Father, &c.* together with the *Absolution* and *Remission* of Sins following, be a true *Confession*, *Repentance*, and *Remission* from the bottom of the heart? Or is it false and feigned?

If false, is it not cloaking of more sin, and dissembling with God, and deceiving their own souls?

If true, how then are such (after *Confession* and *Remission*) *miserable sinners* before they depart, as in the *Letany*?

And if the *Confession*, *Repentance* and *Absolution* be right and true, and from the bottom of the heart, and such thus pardoned, and so made clean, run afterwards, and that again and again, into the very same sins; whether they be not like the *Dog* and the *Swine*, that turn to the wallowing in the Mire, and the Vomit again?

And seeing they say they should not dissemble nor cloak their sins. And seeing they confess, they have offended against God's holy Law, and there is no health in them, but are miserable offenders. And seeing that following is said to be the *Absolution* and *Remission* of Sins.

5. Whether after true *Confession* and *Repentance*, such may thenceforth live a godly, righteous, and sober life, and that pure and holy, according to the latter end of the *Confession*, and of the *Absolution*?

6. Whether all such as have erred and strayed from the ways of God, were before they did so erre, made *Members of Christ*, *Children of God*, and *Inheritors of the Kingdom of God*? And whether any were made such *Members, &c.* but such as have tasted of the good Word of God, and the

Power

Seeing
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ness.

Power of the world to come? And whether such as have so tasted thereof, and after err and stray from the wayes of God, can be renewed again by Repentance?

If not, is not their Repentance false, or not effectual, like Esau's?

If true, how then is the Scripture true, seeing it speaks as aforementioned, of not being renewed by Repentance?

7. Whether such as were made *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven*, and are now erred and strayed from the wayes of God, so that they are miserable offenders, and that against God's holy Law, (as themselves confess) can then, in that state, and that very hour, sing unto the Lord, and heartily rejoyce, and come before God's presence with thanksgiving? And whether such miserable offenders are the people of God's Pasture, and the Sheep of his hands?

8. Whether all such, as in the beginning of the *Letany* do themselves acknowledge four times over, *that they are miserable sinners*, can call God their Father, by saying, *Our Father which art in Heaven*? Or can such *miserable sinners* make others the Children of God by sprinkling a little water upon their faces? And whether God hath such four-fold miserable Children? Or, are those that are truly the children of God, at the same time in such a four-fold miserable estate? Or, are such miserable men truly the Ministers of Christ?

See Letany 6, 7, & 8. Particular.

9. Whether God's people may be delivered by him from all these things following, that is to say, *from all evil and mischief, from sin, from the crafts and assaults of the Devil, from God's wrath, and from everlasting damnation; from all blindness of heart, from pride, vain-glory and hypocrisy; from envy, hatred and malice, and all uncharitableness; from fornication, and all other deadly sin; from all the deceits of the World, the Flesh and the Devil*? And whether such as are delivered from all these things, be not delivered from *all sin*? And then are not such free without sin? If not, then what sin is it they are guilty of, who are truly delivered from all these? And whether such as pray to be delivered from all these,

these, and do not believe that they shall be so delivered, do not therein sin against God, and so instead of being delivered out of sin, (by their praying) add sin unto sin, being it is written, *Whatsoever is not of Faith, is sin?*

10. Whether shall I own that man, as Christ did, and believe him, who said, *We know that God heareth not sinners*, or else miserable offenders, who in their prayer say, *We sinners, do beseech thee to hear us, O Lord*; and so believe that the Lord doth hear them, though their continual fruits, and the Scripture, testify otherwise?

See L
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14. Par
ticular.

11. What, and where is the *way of truth*, which all such as have erred, and are deceived, are to be brought into, seeing when one sin was committed, the creature was deceived, and if deceived and in sin, then unclean, and no unclean thing shall enter into the *Kingdom of God*? And whether Christ, who is the *way and the truth*, be not in the *Kingdom of God*? And whether all such are not only yet unsaved from their sin, but are miserable offenders, and that against God's righteous Law, and yet in the same nature, way, words, worship and practise, as were their fore-fathers, whom they confess were in iniquity, have not all these erred, and are yet deceived, seeing Christ saved his from sin? And whether such do yet rightly know the *way of truth* themselves, which they should be brought into, in which there is no sin?

See L
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26. Pa
rticular.

12. Whether all men are capable of the mercy of God? And whether Christ hath not lighted every man that cometh into the world? And whether God doth shew to all men that be in error, the Light of his Truth, to the intent they may return into the way of righteousness, according to the *Collec* appointed for the 3d. Sunday after *Easter*? And whether the Word be not the truth, *John 17. 17.* And is not the Word in the heart? And hath not God shewed that to all men, though they be in Error?

See L
any the
31. Par
ticular.
Job. 1.

13. Whether men may (with the help of God's Grace) cast away the works of darkness, and put on the Armour of Light now, in the time of this life? And whether the works of darkness be not sin, the works of the Devil? And whether the Armour of Light be not the Power of God? And whether the Power of God be not sufficient to defend from the Enemy and his Power, and able to defend from the Devil and his works.

See the
Collec
for the
first Sa
day in
Advent

14. Whether those that in this life have put on the Armour of Light, are not to let it shine before men, that God may be Glorified? And whether it be not for God's glory when his people are

See the
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by Homily

by the Light defended from all the works of darkness? And whether those that now deny the Light, and would hinder the Children of Light from letting their light shine before men (which saveth them from sin) be not themselves against the *Common-Prayer*, and the late *Reformers* of it, against *GOD, CHRIST* and *Scriptures*, seeing that *God is Light*, and *Christ said, I am the Light*; and the *Scriptures* testify of him *that is the Light*, who commanded his, to let their Light shine? And then is he a man, or below the principle of a man, who hideth his Light under a Bushel?

the publican about the midst of the flesh, as if he were giving.

15. Whether any men in their youth, infancy or full age, may forsake the Devil and All his works, the vain pomp and glory of the world, with all covetous desires of the same, and carnal desires of the flesh, so as not to follow nor be led by them, & afterwards keep God's holy will and Commandments, and walk in the same all the days of their lives?

If they may, why should they not profess the same, and not be counted boasters by such as taught them so? And why may they not live in the same, without being persecuted for it, by such as bound them to it?

If they cannot, why is it that they are forced to promise and vow so to do?

16. Again, whether they that Minister this PROMISE and VOW unto others, have themselves in all things performed the same, viz. Whether they themselves, who impose this upon others, do forsake the Devil and All his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that they themselves do not follow, neither are led thereby, but do keep God's holy will and commandments, and walk in the same, every day of their own lives?

If they do, how is it that their fruits appear otherwise, not only in vain pomp and covetous desires, (like Balaam) but also in covetous practices, worse than Balaam?

If they do not, then whether therein they are not just like the Scribes, Pharisees and Hypocrites of old, who laid heavy burthens upon the people, but themselves would not move them with one of their fingers.

17. Again, if any men in youth, infancy or full age, do attain so far in their own particulars, to forsake all the things *aforesaid*, (which indeed includes all sin) whether they can safely, and with a good Conscience, promise and vow for another, that he shall do the like, seeing also it is but an Infant? And whether all Infants

in *England* be elected, and are of the faithful Seed? And whether any but God's Elect can perform the promises & vows aforesaid?

If not, why should the people be forced to make such vows which cannot be kept, and be constrained and taught to tell lyes in the presence of God, by saying, *We forsake them all*; if they nor the Child do not so?

If they do, let God's Witness in their Consciences answer, which will shew the truth of the matter.

18. Again, whether it is good or evill for people to forsake the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and carnal desires of the flesh, so as not to follow, nor be led by them, and then to keep God's holy Will and Commandments, and walk in the same all the dayes of his life?

If evil, why are they bound and taught to do?

If good, why are many this day persecuted and imprisoned on-ly for so doing?

19. Whether the *old man* in people or children may be so buried, that the *new man* may be raised up in them?

If not, why have the Priests prayed so many years together?

If it may be so, why may not such then profess the *new man* raised up in them, without being called *Hereticks* for so professing?

20. Again, if the *new man* be to be raised up in people when they are in infancy; then whether it be not to be raised up any other time, or some other time of their life, if it be not raised up in their infancy? And then whether they be not true labourers, who labour to raise this up in people? And whether they be not effectual Preachers who do thereby raise it up in people? And whether this *new man* be not Christ? And if he be not raised up, whether the preaching be not vain, the faith vain, and the people continue in their sins, that being not raised up in them, which is to save from sin? And whether this *new man* is not in people and children before it be raised up? And is not the *new Man* the *Second Adam*? And is not that the *Seed*, which if we had been left without, we had been as *Sodom*? And is not the Seed sown in all sorts of ground? And is not the Seed Christ, which was still in the world, though not known by the world, and who lighteth every man that cometh into the world? And is not this the Truth (Christ) which God desireth in the inward parts? *Psal. 51. 6*. And is not this the truth which is promised to spring out of the earth? *Pf. 85. 11*. & was not the *first man* made of the Earth? And are not all people descended from him, and so of the earth? And whether it be not

See further in
Publike
Baptism

unreasonable that many hundreds should be persecuted chiefly for professing this, and that by such who taught them so to profess, and for witnessing, speaking and writing of the *New Man* raised up in them, and for living uprightly according thereunto?

21. Whether Children or People (who have the *New Man* raised up in them) may have all carnal affections dye in them, and come to know all things belonging to the Spirit (not onely) to live (but also) to grow in them?

If not, why are they deceived with those fair speeches?

If they may, then who are most agreeable thereunto, and the best Christians, they that only talk of, and profess these things effected inwardly, and yet deny that any live in it; or them that are come unto, and do truly know, and live in the possession of these things within them?

22. Whether the *New Man* be not the *Second Adam*, the *quickning Spirit*? And if it be, whether as many as are truly led thereby, (it being within them) be not the Sons or Children of God? And whether there be any other that be the Children and Sons of God, but onely such as have this *New Man* raised up in them, and are truly led thereby?

See further in
publike
Baptism.

23. Whether all the children these late hundred years that were baptized, were regenerated when a little water was sprinkled upon their faces, though it were done by such a Priest who himself was unregenerate, and either a proud, covetous, or drunken man? If they were, or the most part of them, how then did they come afterwards to be unregenerate, seeing that after their Infant-Baptism most are looked upon to be, and by their fruits do indeed appear in an unregenerate estate? And whether in any age it can be proved by Scripture, that there were so many, either young or old, first regenerated, and then unregenerated again?

If they were not, how then are the Priest's words true, when he saith after he hath sprinkled them, *Seeing now, dearly beloved Brethren, that these children be regenerate?*

See private
Baptism.

24. Whether all, or any of those Infants these many hundred late years, whom the Priests say were born in Original Sin, and in the wrath of God, did come to regeneration in their Infant-baptism, and were then received into the number of the Children of God, and heirs of everlasting life? was all this done for them, and did they truly come from the one state into the other, by having a little water poured on their faces, and by the speaking of these words, *viz.*

I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

It being done by a man, who himself at another time, will confess with his own mouth, *That he is* (with the rest) *a miserable sinner*, and how can an *old miserable sinner*, make a *young child* *happy*?

25. Whether all Children (so sprinkled) or the most part of them, were made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven? See Calvinism.

If not, whether it be not pitty that so many thousand children should be taught and trained up to speak that which is untrue, whilst they are so young, in saying they were made so, when they were not, and likewise to be deceived thereby all the days of their lives?

If they were made so, how shall a reasonable man be perswaded from any good reason of Scripture-proof, that they are afterwards dis-membred from Christ, separated from God, and disinherited out of the Kingdom of Heaven? And when did Christ lose his Members, or God his regenerate Children, or his Kingdome the Inheritors thereof?

26. How can such make others the Members of Christ, who are not so themselves? And whether Christ hath any *miserable Members*? and if *miserable sinners* pretend to take upon them to make others the Members of Christ, and receive wages for it, and yet do it not, whether such are not plain deceivers?

27. Whether the Priests that say they are *miserable sinners*, and *miserable offenders*, be really so, or not?

If not, are not they miserable liars in so saying?

If they be, whether they that are *miserable sinners*, and *miserable offenders*, can make others so free from all sin and miserie, as the Members of Christ, in whom is no sin, who were as miserable as themselves, if they were born in original sin, and in the wrath of God.

28. Whether Children were not first taught their duty towards God, before their duty towards their Neighbour? And whether all such are not still in the first place to obey God, and secondly to love their neighbour as themselves? and so, whether obedience to God is not still to be preferred before obedience to man, though his neighbour?

If not, why were they so taught?

If it be, why then do the Teachers now seek to cause them to obey man in swearing, and many other things, rather than Christ, who said, *Swear not at all*, Mat. 23. Jam. 5.

29. Whether children were not taught (among other things) to hurt no body by word or deed, to bear no malice in the heart, to rule the hands, the tongue, the body, and the desire, in not covering any man's goods?

If this be right so to do, why do not the Priests themselves do it, and instruct all Magistrates and people in the like, and suffer them that do so, and encourage them also to continue in the same?

If this be not right, why did the Priests teach it us when we were young? and whether be the Priests covetous, yea or nay?

30. Whether children were not taught that they could do little of themselves nor walk in the commandments of God, nor serve him, without his special Grace; and after in another place, that the Grace was *inward* and *spiritual*?

If so, whether God's special Grace, which is *inward*, is not much more than the letter, which is *outward*?

If it be not, why were those words written in the outward letter?

31. Again, if none can walk in the commands of God, nor serve him without his special Grace, which is *inward*; then what manner of walking or service is theirs, who of late have denied the Grace which is *inward*, and them that are led by it; which Grace the Bishop in the Confirmation, prayeth to the Lord to defend children with? and if nothing can be done of ones self without this Grace, and that this Grace doth defend, and the Apostle saith, *bringeth salvation*, and by Grace *y^e are Saved*; and the Catechism saith, this Grace is *inward* and *spiritual*; and also, why are so many perverted this day for receiving this Grace, and Power by it, which is *inward*, who walk in the commands of God, and serving him?

See Bi- 32. Whether children were not taught, that this *inward* and *spiritual* Grace
Shipping. was a death unto sin, and a new birth unto righteousness?

If so, then whether shall people esteem those Common-Prayer-men to be rightest, who directed to the *inward* and *spiritual* Grace to bring unto a death unto sin, and a new birth unto righteousness, or these men who direct unto the Letter without, or a Steeplehouse, or any thing else that is *outward* & *visible*; seeing the others directed to that which is *inward* & *spiritual*, which the Apostle said saved them? and whether the same doth not save now? or whether the grace of God hath not the same sufficiency in it self as it had in the days of the Apostles, or in the days of the late Reformers of the *Common-Prayer*? And whether those which have received this *inward* Grace, may not thereby increase in the same, and in the spirit more and more (according to that in the laying on of hands?)

See Ma- 33. If you will grant the Apostles words to be true, that the man was not de-
trimony. ceived, but the woman being deceived, was in the transgression, 1 Tim. 2. 14. then whether this be not dark work, or works of darkness, to cause the man to worship the woman, seeing they were both deceived, and in the transgression, and so instead of worshipping God, make him worship the deceived transgressor?

34. If you will grant that man was not deceived, but the woman (who was first in the transgression) Then, wherefore is it that man being first deceived by woman, must now also worship woman? And whether this be God's Ordinance, or not? And did not God ordain, that man should rule over the woman? Gen. 3. 16, and why then did man ordain, that man should worship the

wo-

woman? and when did God ever ordain that man should worship that which he had see him to rule over?

If you will grant, that when Peter did only contradict Christ in words, Christ esteemed him as a Devil, saying, *Get thee behind me Satan*, Mat. 16. 23. 27.

Then whe her all the women you marry, do not more contradict Christ both in words and actions, than Peter then did, and so in as bad or a worse state than Peter then was? and if so, then whether that man which is caused to worship such a woman, or a woman in such a state, do not therein worship one that was deceived by the Devil?

36. But whether doth the man worship the woman, yea or nay?

If he doth, is it not evil to worship the creature, or any thing else but God alone?

If he doth not, why must he speak that lye, and so thereby serve the Devil, and so be constrained to worship the Devil one way, or serve him another?

37. Whether the man be not the head of the woman? and then, whether that which is head and above, must worship that which is under? and whether such a joyning together as this, for the one to worship the other, be of God? and whether God's people in time of Law or Gospel, were ever joyned together in such a Covenant? and whether it be not contrary to all Scripture and good understanding? and whether it be not time to have this put away, as is mentioned in the beginning?

38. Whether it be not a piece of gross Apostacy and Popery, for proud, covetous Priests, who are in divers sins, generally to pretend power to absolve the sick from sin, with these words, *I absolve thee from all thy sins*: and whether most of the same Priests will not themselves acknowledge, *that they are miserable sinners and offenders*? and can such forgive the sins of others, and cannot leave sin themselves? Or can they pull the Mote out of anothers eye, before they have cast the beam out of their own?

See Visitation of the sick

39. Whether the Priest (though he is by his own confession a miserable sinner) doth absolve the sick from his sin, that so he is then free from it? or doth he not?

If he doth, whether he doth not more for another, than God hath done for him? and then whence had he that Power so to do? and whether any true Members of Christ can believe it?

If not, whether therein the Priest be not a most miserable, blind Leader of the blind, and a foul deceiver of mankind, both at their coming into the world, by a pretended Regeneration, and at their going out of the world, by as false an Absolution? And whether ever there were any greater deceivers than these?

40. Whether the people that dye in their sins, and the Priests that live in their sins, be not thereto truly Brethren together in iniquity, seeing the Priest saith at the burying of the dead, *Forasmuch as it hath pleased God to take our dear Brother here deceased*?

See buriall of the dead

41. Whether the Priest do give God thanks for the safe deliverance of no other women but such as are God's servants? Or whether they are not to give God thanks for almost all women after Child-birth? And whether all women that they are to give thanks for, and do give thanks for, be the servants of God, seeing they say, *Almighty God, which hath delivered this woman thy Servant*? Or whether most of the women they give thanks for, be not servants of sin, and led about with divers lusts? and whether it be not one thing to be a servant of sin, and another thing to be a servant of God?

See Churching of women

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